



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

impression of the progress is that of degeneration, simply because what is found contrasts so poorly with the simple and lofty ideal set up by Christianity's founder. But it is also urged that we have no right to condemn the formalistic and occasionally fantastic experiments of these times, but should rather trace in them the struggling to the surface of principles and tendencies to which only the lapse of time could give regnancy and permanency. Possibly it is fair to say that in the difficulty of assimilating and adopting Christ's principle of prayer which his earlier followers seem to have experienced lies an important evidence of how novel and profound was the revelation that he brought of what prayer really is.

We cannot help wondering whether by this time the authors of these two books have each read the other's work, and, if so, what each has thought. We suspect that the Roman prior has far more to learn than the Protestant pastor of the inner richness of this important subject. Certainly the treatise of the latter has infinitely greater practical value to most evangelical students, unless they are unacquainted with the rudiments of liturgical history.

WALDO S. PRATT.

HARTFORD THEOLOGICAL SEMINARY,
Hartford, Conn.

ZUR GESCHICHTE DER KATHOLISCHEN BEICHTE. Von DR. P. A. KIRSCH. Mit oberheitlicher Approbation. Würzburg: Göbel & Scherer, 1902. Pp. 225. M. 2.40.

ZUR GESCHICHTE DER EVANGELISCHEN BEICHTE. I. *Die katholische Beichtpraxis bei Beginn der Reformation und Luthers Stellung dazu in den Anfängen seiner Wirksamkeit.* Von PASTOR E. FISCHER, Seminaroberlehrer in Sagan. Leipzig: Dieterich'sche Verlags-Buchhandlung, 1902. Pp. vii + 216. M. 4.50.

THESE two writers have no reference to each other, yet their books present very well the opposing sides of the controversy about the Roman Catholic confessional.

Dr. Kirsch was moved to defend the confessional by an attack of the Swiss Old Catholic bishop, Herzog. He finds authority for it in the scriptures and in the practice of the church as early as Tertullian, and produces one of the best of the brief affirmative arguments. He admits that the practice of the early church differed in form from that which now prevails, but maintains that "in essence it was exactly the

same." He is able to do this with some show of reason by taking advantage of the prevalent fondness for the doctrine of evolution and the readiness of men to identify existing customs with any hint of those distantly resembling them which may be found in the dawn of history and to apply biological theories to all human institutions.

Fischer gives us the opening chapters of a history of confession in the Lutheran church. But preparatory to this, he reviews much of the historic ground which Kirsch selects for his defense. He is chiefly concerned, however, with the state of the Roman Catholic confessional at the beginning of the Reformation, with the attitude of growing hostility to it which Luther assumed, and with his efforts to preserve a modified form of it. Later chapters will relate the varying fortunes of this Protestant confessional in the Lutheran church. The chief interest of the present instalment centers in its unsparing exhibition of the corruptions of the Roman Catholic confessional at the opening of the sixteenth century.

FRANKLIN JOHNSON.

THE UNIVERSITY OF CHICAGO.

ÉTUDES D'HISTOIRE ET DE THÉOLOGIE POSITIVE. Par PIERRE BATIFFOL, Recteur de l'Institut Catholique de Toulouse. Paris: Lecoffre, 1902. Pp. viii + 311. Fr. 3.50.

THE author in his discussions proposes to consider nothing but facts established by ancient documents or texts. Still, in the spirit of a loyal Roman Catholic, he assumes that the church has solved the problems pertaining to the sacraments, the clerical order and penance. Nevertheless evolution, the law of the continuity of historical phenomena, has, in our day, raised doctrinal problems unknown to ancient theologians; and while the author indulges to some extent in theological discussion, he is chiefly interested in the evolution of the phenomena that pertain to the church, leaving the doctrinal problems that thereby emerge to be solved by the ecclesiastical authorities constituted for that purpose.

First, he thoroughly discusses the *arcanum*. He asserts that the term "arcanum" was not invented by the Roman Catholics, but in the seventeenth century by the distinguished Protestant, Daillé. By the testimony of the fathers, he shows that the Arcanum had no existence before the third century. It was then simply a catechetical rule. In order that the catechumens might be suitably impressed with the awful solemnity of the sacraments, some facts concerning them were